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Rev. G. Tabor Thompson

AUG 15 1911

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W. J. COLVILLE, Editor. MARGARET E. DICKSON, Sec'y and Librarian.

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AUGUST 1911

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Serenity.

When winds are raging o'er the upper ocean
And billows wild contend with angry roar,
'Tis said, far down beneath the wild commotion,
That peaceful stillness reigns forevermore.

Far, far beneath, the noise of tempest dieth
And silver waves chime ever peacefully,
And no rude storm, how fierce so'er it flieth,
Disturbs the sabbath of that deeper sea.

So, to the heart that knows thy love, O Purest,
There is a temple sacred evermore,
And all the babble of life's angry voices
Dies in hushed silence at its peaceful door.

Far, far away, the noise of passion dieth,
And loving thoughts rise calm and peacefully,
And no rude storm, how fierce so'er it flieth
Disturbs the soul that dwells, O Lord in Thee.

—*Harriet Beecher Stowe.*

Biographical Sketch Rev. G. Tabor Thompson

The subject of this sketch, whose genial face smiles out to us from our cover page, was born on Long Island, June 24th, 1859. From a lad he possessed untiring energy and the circumstances led him thru seasons of hard labor and long hours, with undaunted ambition and unfailing strength the boy forced himself to study night after night, under the midnight oil. Who can stay such a thirst for knowledge with such a *will* behind it!

By dint of persevering economy he put himself thru College and his theological training covers courses in a large number of well-known Institutions. The Degree of Doctor of Divinity was conferred upon him by the State College of Iowa. He was for many years a prominent clergyman in the Baptist church, where he found his marked talent and thoro training in music of great value.

About six years ago, however, the foundation of his theological belief was torn down by a special line of investigation on which he followed with great interest and thorowness. In order to avoid hypocrisy and be able to voice his convictions without parley, he resigned his Rectorship and started afresh. Thrust again upon the world, his new Theology led him among the ranks of the Spiritualists and finding their grand truths identical with his own beliefs, he joined forces with them.

He was soon invited to take charge of the Spiritualist Temple, at 12th Street, Philadelphia, by the oldest Spiritualist Association in the United States. He accepted their offer and has built up their church and congregation by his faithful teachings and clear-headed business management.

Dr. Thompson is well known as a lecturer and attendants at the National Spiritualists' Association, several State Associations and most of the leading Camp Meetings, will recall his helpful thots

and forceful delivery with pleasure. He holds his audience with no apparent effort and the silence is never broken save by uncontrollable applause. His visits are always heralded with expressions of pleasure and welcome.

As a contributor, both in prose and in poetry, to "The Progressive Thinker," "The Banner of Light" and many other Spiritualistic periodicals many people will recognize in G. Tabor Thompson a valued friend. He has written poems and composed music for a number of books and folders which he has published. Among them are "The Ministry of Song," "The Psychic Songster," "The Spiritual Songster," etc. Many of these are proving their usefulness in Spiritualistic Meetings.

The largest and best book from his pen is published by the Macoy Company and is entitled "EXTENDED VISION" or "LOOKING BEYOND THIS WORLD." This book contains the substance of a good deal of teaching, which tho well adapted for regular ministerial purposes, has so wide a bearing upon human life always and everywhere that Dr. Thompson has conferred a boon on a large class of readers by placing these essays in a form where they can be permanently enjoyed and studied. In hours of bereavement much genuine comfort can be extracted from Dr. Thompson's broad and reasonable philosophy, for tho he goes almost to an extreme in ministering to the affectional needs of human nature, he also respects the demands of reason in all connections and wisely and happily commingles sound ethical teaching with consolation for the newly afflicted. If the people could but realize what crumbs of comfort are contained in this volume, every home despoiled by death would want it for a companion. The style is popular and all the chapters are brightened by touching anecdotes of great heart interest. Not only does the book contain 21 well written essays, but it is enriched by a fine selection of noble poetry, including gems from Whittier, Longfellow, Tennyson, Gerald Massey, George Eliot and many other equally inspiring if less widely celebrated bard.

With his pleasing and engaging manner, keen intellect, ready wit and earnestness of purpose, we bespeak for Dr. G. Tabor Thompson an ever-growing influence for good and a widening circle of friends to aid him in spreading Light and Truth.

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The World of Life as Revealed by Natural Science

By W. J. Colville

Among the many notable books by distinguished authors recently issued we know of no single volume more worthy of extended notice than "The World of Life" by the famous English naturalist Alfred Russel Wallace who has given it to the public as the result of life-long thought founded upon important scientific discoveries. This veteran in the ranks of tireless explorers in the ample field of biology has not one particle of sympathy with Atheism, Pessimism, or even with that sort of semi-dogmatic Agnosticism which has long been greatly in vogue among men of real scientific eminence in certain directions, but who have failed to take that large view of life which Professor Wallace has always taken consistently and upheld most vigorously. At the ripe age of eighty-eight years this profound philosopher has given us additions to his earlier contributions to scientific and philosophic literature, but he has evidently found no cause to retract his former statements, tho' many of them long ago called forth severe strictures from men of the school of Haeckel, whose much vaunted Monism Prof. Wallace shows to be entirely unsatisfactory because it fails altogether

to give any valid reason for the work of creation or scheme of evolution which Haeckel has expounded so elaborately in his famous treatise, "The Riddle of the Universe" and in other earlier and later works.

There are three very definite conclusions reached by Wallace which no agnostic writer can fully endorse; First, the certainty of a supreme directing intelligence operating incessantly thro' the agency of the law of evolution; Second, a demonstration of the beneficence of the universal order as far as we can possibly discern it; Third, the great preponderance of enjoyment over misery occasioned by a perpetual struggle for existence resulting in the survival of the fittest.

When we read such a book as "The World of Life" we need to remember while perusing the whole of it that we are not reading the rhapsodies of some idealistic philosopher keenly alive to a sense of beauty and aflame with a passion for goodness but unaware of cold scientific realities, but the words of a man of science, pre-eminently an evolutionist and one who, tho' as original a discoverer as Charles Darwin himself, does not object to be styled a Darwinian, and one of whose own valuable books is titled "Darwinism." It is in consequence of this interesting and important circumstance that we feel fully justified in stoutly maintaining, in the face of much pseudo-scientific contention for an opposing view, that the findings of natural scientists, far from discountenancing a spiritual view of the universe, actually support it; and it is indeed far more from the pages of modern scientific treatises than from the speculations of dogmatic theologians that we can fortify our main positions when vindicating the goodness of nature, whose benevolence is so often called in question and not infrequently vehemently denied.

"Is Nature Cruel?," is the title of a very important chapter in "The World of Life," and so very far is Prof. Wallace from attributing cruelty to nature he seems to many of his reviewers to have gone extravagantly far in the opposite direction, and on account of this some critics have taken serious objection to his most extreme positions on the plea that if we accept such views in their entirety we are likely to give countenance to unkindness to animals, which some people attempt to condone because they declare that animals do not suffer pain as sentimental people are wont to imagine. Were Prof. Wallace a vivisector, or even a pro-vivisectionist, there might be some validity in such criticism, but this good and great man is an outspoken anti-vivisectionist and uses very strong language in his protest against the practice; it therefore follows that no support is given to acts of cruelty by upholding the beneficence of the scheme of nature on scientific and moral grounds. The case as it actually stands justifies only kindly consideration for creatures below ourselves in the scale of ascending organisms, for if we can prove that the plan of nature is benevolent, and never permissive of useless suffering, we have a very strong argument in favor of exercising the utmost clemency in our dealings with all creatures subject to our guidance and control. The exact words of Prof. Wallace on the topic of vivisection are as follows: "The World of Life" chapter 19, page 381: "It may be said—I fear it will be said—that this idea of the lower animals suffering less pain than we suffer will be taken as an argument in favor of vivisection. No doubt it will; but that does not in the least affect the actual truth of the matter, which is, I believe, as I have stated. The moral argument against vivisection remains, whether the animals suffer as much as we do or only half as much. The bad effect on the operator and on the

students and spectators remains; the undoubted fact that the practice tends to produce a callousness and a passion for experiment, which leads to unauthorized experiments in hospitals on unprotected patients, remains; the horrible callousness of binding the sufferers in the operating trough, so that they cannot express their pain by sound or motion, remains; their treatment, after the experiment, by careless attendants, brutalized by custom, remains; the argument of the uselessness of a large proportion of the experiments, repeated again and again on scores and hundreds of animals, to confirm or refute the work of other vivisectors, remains; and finally, the iniquity of its use to demonstrate already-established facts to physiological students in hundreds of colleges and schools all over the world, remains. I myself am thankful to be able to believe that even the highest animals below ourselves do not feel so acutely as we do; but that fact does not in any way remove my fundamental disgust at vivisection as being brutalizing and immoral."

The above words from the pen of a great naturalist ought to need no special comment as they are surely sufficiently lucid and outspoken to leave no doubt as to their author's mental attitude and meaning, yet no sooner had the book which contains them been issued from the press than some mistaken humanitarians took up cudgels in defence of the very animals so well pleaded for by Prof. Wallace himself. A very great drawback to really useful and effective philanthropic work is found in the foolish sentimentality of many thoroughly sincere and kindly persons who indulge in unscientific and irrational exaggeration, thereby weakening their own case and putting weapons into the hands of their opponents. Nothing can be more necessary in these days than moderate positions, wisely taken and firmly held by intelligent and conscientious persons,

and to enable the average man or woman who has enjoyed no specific scientific training to take and hold such positions, works like "The World of Life" are of immeasurable value.

Tho' the entire trend of Wallace's philosophy is uncompromisingly Theistic, many of his statements will come as a surprise to many Theists who have not mentally traveled along the elaborate scientific and philosophic pathways down which this adventurous thinker loves to stray. Quite without adequate reason some of Wallace's critics have charged him with teaching a Pluralistic *vs.* a Monistic philosophy; such a criticism gives evidence of superficial thought or inadequate acquaintance with the statements criticized. Prof. Wallace does undoubtedly admit the existence and operation in the construction and maintenance of our universe of orders of intelligent entities higher than ourselves who have a vast field of activities under their immediate control, but tho' Judaism and Mohammedanism are uncompromisingly Monotheistic systems there is no literature extant which more frequently and definitely refers to Angelic ministries than the Hebrew Bible and the Mohammedan Koran. All the great Scriptures of the world bear testimony to the same effect; it therefore follows that this learned modern writer simply agrees substantially with his predecessors thro' practically countless centuries, for we can find no traces of any religious records which deny the operation of intelligences higher than ourselves in the scale of progressive being. It is strange that many people who profess intimate acquaintance with the Jewish and Christian Scriptures should stumble at a doctrine which their own venerated Bible unmistakably declares, and it is also strange that those Theists who attach no particular importance to any special manuscripts should find a difficulty in harmonizing such conclusions as those reached by Wallace with their noble devotion to the trans-

centient idea of one only supreme Deity. The ancient Jewish concept is found very clearly stated in the well-known 95th Psalm which declares "The Lord is a great King above all gods." Such a statement would be simply ridiculous if it came thro' the lips of a disbeliever in the existence of the various divinities over whom the Eternal One is said to reign supreme. In orthodox Hebrew liturgies we find Cherubim, Seraphim, Ophanim and many other companies of angels distinctly enumerated, and it is said that they all with reverence and love obediently fulfill the will of their Creator.

Christian liturgies contain many references to the same or similar orders of beings who are collectively styled hosts or companies of celestial spirits. Nine Choirs of Angels are often mentioned in Catholic theological works, and to each of these celestial hierarchies some definite position and occupation is ascribed. Thrones, Dominations, Virtues, Powers, &c., &c., are frequently mentioned in ecclesiastical poetry, but it has come as a complete surprise to many readers of definitely scientific literature to find a concept so closely resembling the theological seriously put forward by a distinguished naturalist. There is really no just cause for any outcry against such a declaration, for the admission of such spiritual hosts into the universal scheme does away with many obvious difficulties which invariably confront us whenever we endeavor to harmonize the actual facts of external nature, at least in many of its most glaring aspects, with a reasonable confidence in the supremacy of goodness everywhere. Many shallow intellects take refuge in subterfuge; they either deny the existence of certain unwelcome phenomena by attributing their appearance entirely to illusion, or else they postulate an evil influence continually at work effectually combating the power of light. The old Iranian

religion taught implicitly and explicitly that two rival forces are continually at work, and that one is always seeking to overthrow the efforts of the other, and there are certainly some traces of this theory in some portions of the Hebrew Scriptures, tho' it is opposed to the distinctive tenor of Jewish faith. Parseeism teaches these rival powers unequivocally; this was fully evidenced in the widely reported speech of the Parsee delegate to the World's Parliament of Religions which convened in Chicago, September, 1893. But even Zoroastrianism with its inflexible attachment to the rival brothers Ormuzd and Ahriman is at core both Monotheistic and Universalistic, because the antagonism between them is only temporary tho' it endures for a lengthy age. When this Persian doctrine entered the primitive Christian Church it soon developed into the Manichean heresy, which taught the goodness of spirit and the badness of matter; but when benighted theologians invented the dogma of everlasting torment they did not sweep away an ugly heresy, they only so far intensified it in their own confession of faith as to render it too abominable to be tolerated. There is some sort of excuse for a limited and purely relative dualism, but none whatever for any doctrine which teaches either the endlessness or uselessness of aught that we are accustomed to term evil.

Wallace has kept company with Browning in his philosophy, but because he is scientist and not poet he has reached his inevitably identical conclusions along a different pathway, and we are at present in much greater need of the word of distinguished scientists than of those of poets when meeting the arguments of pessimists who invariably quote scientific authorities to aid them in their attempted refutation of the truths of optimism. This is an experimental world in which many groups of varied intelligences are continually

at work. We do not therefore behold the direct operations of Deity except thro' the intermediary instrumentality of ourselves and other orders of intelligent existences, on the one hand above and on the other hand below ourselves. At the very end of "The World of Life" the author sums up all he has revealed concerning the constitution of the universe, as he regards it, in the following thought-provoking sentences; "To claim the Infinite and Eternal Being as the one and only direct agent in every detail of the universe seems, to me, absurd. If there is such an Infinite Being, and if (as our own existence should teach us) His Will and purpose is the increase of conscious beings, then we can hardly be the first result of this purpose. We conclude, therefore, that there are now in the universe infinite grades of power, infinite grades of knowledge and wisdom, infinite grades of influence of higher beings upon lower. Holding this opinion, I have suggested that this vast and wonderful universe, with its almost infinite variety of forms, motions and reactions, part upon part, from suns and systems up to plant life, animal life, and the living human soul, has ever required and still requires the continuous co-ordinated agency of myriads of such intelligences.

" This speculative suggestion, I venture to hope, will appeal to some of my readers as the best approximation we are now able to formulate as to the deeper, the more fundamental causes of matter and force, of life and consciousness and of Man himself; at his best, already "a little lower than the angels," and, like them, destined to a permanent progressive existence in a "World of Spirit." From the foregoing very lucid, and also extremely modest, statements of Prof. Wallace we can see how unmistakably the tide of scientific thought is now drifting in both a Spiritualistic and a Theosophical direction, for tho' we cannot expect all the facts

of extraordinary clairvoyance to be accepted at their face value by the scientific world, nor would it be reasonable to demand unquestioning acceptance of the findings of unusually gifted seers and seeresses on the part of the reading public, we are well assured that the reign of Materialism is over and that of rational Spiritualism already begun. We cannot go back to abandoned theological positions, if we have been thinking for ourselves, but we can advance to new positions which are certainly not reactionary.

In Great Britain at present the interest in all that pertains to Psychical Research is enormous, and this interest is continually increasing. "John Bull" is usually considered hard-headed and unromantic, therefore, very difficult to convince of anything not evident to one or other of his five distinctly material senses; but the state of popular opinion in the British Isles is quite unlike what it was a few decades of years ago, for it is now no longer regarded as level-headed to sneer at psychic evidences seeing that so many eminent men of science are treating all these questions seriously. What the final upshot of the present wave of interest in all matters pertaining to the spiritual universe will actually be is greatly exercising the minds of the clergy, who must reconstruct their theology to a very large extent or else find their churches largely deserted. A work of reconstruction is now actively progressing and the result is seen in an immensely renewed activity in all religious and semi-religious circles following after a period of widespread apathy and indifference. A great many people cannot as yet profess any creed definitely or commit themselves to outspoken advocacy of any definite philosophy, but they are open-minded and intensely interested.

Whenever Mrs. Annie Besant speaks in England or Scotland she addresses a very large and very thoughtful

audience and her utterances are freely reported and widely circulated and discussed. This remarkable woman in her own person embodies very largely the changing attitude of the times, for thirty years ago she was about as much of a materialist as Charles Bradlaugh with whose opinions her own then largely coincided. Spiritualists and Theosophists are coming nearer and nearer together daily, tho' there are extremists in both camps who, like proverbial oil and water, will not mix, but liberal theology which is not committed to any well defined attitude toward either Spiritualism or Theosophy is doing much to unite them. A chemist of renown said pertinently, at a public meeting where decided differences were being heatedly discussed and the old similitude was quoted, "Truly, oil and water will not mix when left to themselves but chemists can find a way to mix them."

Out of the present chaos of conflicting thought a new cosmos is undoubtedly beginning to emerge, and many there are who do not hesitate to attribute this emergence to the rapidly nearing advent of a great World-Teacher whom some people call a new Messiah and others a returning Christ. Whether any one specially glorious spiritual teacher will soon appear or not is open to a good deal of discussion, but whether the new age shall have a special personal Director or only a company of illuminated Leaders we may rest convinced that the age itself is dawning and one of its brightest and clearest signs is the readiness with which the public mind is throwing off its garments of negation and donning a fresh intellectual apparel constituted of rational affirmations calculated to enoble the lives of all who sincerely entertain them. Mere speculation would be mental labor wasted if it brought forth nothing but a curious and ingenious view of the universe which bore no relation to life as we now know it. The immeasurable value attaching to a spiritual and optimistic view of all things is that it

inspires new courage and inclines all who accept it to take a far grander view of daily living and of human prospects than they logically could if their ideas of evolution stopped where Haeckel stops instead of advancing to the higher plateau occupied by Wallace.

By calling attention to a valuable book and expressing gratitude to its author we do not necessarily accept all that it contains and indeed the author leaves himself as well as his readers free to continually advance to higher altitudes and penetrate to profounder depths. Science can never utter its final word nor can mankind ever construct an ultimate philosophy if progress is included in our destiny. This obvious conclusion led Prof. William James, of Harvard, in his later years to advocate Pragmatism which so many of his critics entirely misunderstood, for they imagined that the eminent psychologist who expressed himself so elastically on many points was cutting adrift from all moral moorings, which is always the dread of timid natures and also the bludgeon wielded by blatant dogmatists.

The actual position of James was virtually that of Wallace and indeed of nearly all earnest scientific thinkers who have addressed themselves to philosophical speculation. All alike contend that as our knowledge is necessarily relative and subject to perpetual increase we cannot find ourselves in possession of complete knowledge, tho' we may be thoroughly assured of certain principles. To live as expanding entities in a growing universe is surely far more delightful than it would be to find ourselves enclosed in a finished product where there could be no possible outlet for enquiring intellect. The universe is good and sane at core, and tho' we are often clumsy experimenters, and make mistakes which cause explosions, to use a forceful metaphor employed by James Russel Lowell, "The frame of the universe is fire-proof."

We do make mistakes and we do suffer in consequence of our blunders, but it is well that it should be so. We can, after reading a scientific treatise by Alfred Russel Wallace, turn to a poem by Ella Wheeler Wilcox and find complete agreement in the sentiment expressed by both. "All things work together for the final good of Man." Here we reach the great concensus; this is the prophetic utterance in all climes and ages. Let us face facts fearlessly, even the most unpleasant ones, for it is never by evasion but only by means of conquest over difficulties that we can learn and apply the lesson and art of transmutation and thereby discover and utilize the mighty secret, (secret no longer after we have discovered it), which the true alchemists throughout the ages have declared will, in the Golden Age to come, be found in the possession of every member of regenerated human society. Whatever deepens faith in the usefulness of all life's experiences must certainly prove a priceless boon to our struggling human efforts toward conscious union with Divinity.

FULFILLMENT.

Let me fulfill myself nor care
Tho' all men else deride.
Let I be I, the Self no lie,
Complete in God abide.

SUSIE M. BEST.

Phrenological Character Sketch of W. J. Colville

Author of "Universal Spiritualism," "Ancient Mysteries and Modern Revelations," "The Throne of Eden," Etc.

By J. Milton Severn, F. B. P. S.,

Phrenologist, Brighton, England.

W. J. Colville, the world-renowned inspirational lecturer and writer, editor of "Mystic Light," and author of many valuable works in book and pamphlet form, and a frequent contributor to mental science and other periodicals, is a gentleman possessing remarkable mental powers.

Spiritualists, Theosophists and students of Occultism and Mental Science in all parts of the world, who know Mr. Colville, who have heard his lectures, and read his works, will, I feel sure, be pleased to know something of the phrenological developments of this great teacher and fellow-worker. I am obliged to Mr. Colville for having granted me a personal phrenological interview.

Mr. Colville is peculiarly and distinctly endowed. He is a genius, philosopher, poet and mystic of the highest order; and his phrenological developments are distinctly indicative of his particular and remarkable mental gifts.

His head is considerably above average size, being $22\frac{7}{8}$ inches in circumferential measurement, length $7\frac{1}{2}$, width $6\frac{1}{4}$ inches. His brain is of exceedingly fine texture and very sensitive to impressions of all kinds; and the frontal or intellectual lobes of his brain are exceptionally large, endowing him with great intellectual power, and a highly susceptible type of mind.

Of the whole forty-two faculties of the mind there is scarcely a weak one in Mr. Colville's organization, hence, intellectually he is a many-sided and exceedingly resourceful man; and, though pro-

foundly interesting, his character is somewhat difficult to interpret in the space of a short sketch.

Among the more striking of Mr. Colville's mental developments is his large massive forehead, indicating remarkably large organs of Causality, Comparison, Ideality, Sublimity, Constructiveness, Imitation, Mirthfulness, Tune, Time, Eventuality, Language, Form and Colour. His moral developments indicate large Benevolence and Conscientiousness; though not very strong Veneration; and he has an extraordinary faculty of Spirituality. The width of his head indicates exceptionally large Executiveness; he is not at all lacking in combative power; has well-developed Acquisitiveness and Firmness; and his Cautiousness, Approbativeness, Philoprogenitiveness, Friendship and Vitativeness are large. The organs which are less strong are Secretiveness, Continuity, Selfesteem and Hope.

These remarkable combinations of the mental faculties give Mr. Colville an extraordinary intellect; and he has a distinctive and striking personality. He is a sensitive man, aspiring and progressive; is very appreciative of others' good opinions, though he feels that his mission is far more important than the seeking after either personal or public applause. He is more independent than dignified, yet he realizes the dignity of manhood, and he is able to assume more confidence than he really possesses. He would not like to be unduly beholden to others.

He has an affectionate disposition, and much love for children or animals, and love of home. His domestic qualities are well-developed, and he is apt to get much attached to places at which he may have stayed long; though his large Locality, and his innate love of knowledge, and the desire to see and acquire fuller experiences, and to enhance the scope of his life's work and teachings, give him a love of travelling.

His Hope is a faculty which fluctuates, hence, he is subject to extremes of feeling. While actively occupied he manifests considerable hopefulness and enthusiasm, which has a heartening and encouraging influence in buoying others' hope, and in stimulating his own; though if much alone or unemployed he would experience feelings of depression. He has, however, cultivated wonderful control over his feelings. There is a good deal of impulsiveness in his nature, and though naturally open-minded, he is tactful, and his large Cautiousness has a guarding influence over the whole of his character and conduct.

His moral faculties are large, endowing him with a high sense of justice and right and considerable sympathy; and while he has great reverence for all things of moral, religious and intellectual worth, he is decidedly unconventional; and does not care over-much for ceremonies.

Spirituality is his greatest moral faculty. It is extraordinary large, and combined with his large Ideality, Sublimity and Constructiveness, and the reasoning faculties, is doubtless a great factor in accounting for his extraordinary spiritual and psychic gifts. Though he is well endowed with Intuition he has far greater Spirituality.

His large Ideality and Sublimity endow him with a high degree of poetic genius, creative capacity, imagination, love of refinement and of the stupendously sublime, romantic and beautiful in nature or art; and combined with his large Constructiveness and Language, these qualities give him a wonderful facility for verbal expression and scope in literary and poetical composition and construction. He is a mental architect, and though democratic, he is a builder, not a destroyer.

His large reflective and reasoning powers and Intuition endow him with great philosophic thought and reason, comprehensiveness of mind, mental expansiveness, and originality. He experiences strong presentiments of future happenings; his mind is clear, vivid, far-seeing, highly susceptible to surrounding influences, intuitional, prophetic, and remarkably resourceful.

He has a remarkable memory, an innate love of music and musical ability, a keen appreciation of colours, of flowers and foliage, forms, resemblances and configuration; and he has an extraordinary gift of language, ability for both verbal and literary expression.

Though decidedly original in his methods of doing things he has good imitative talent which, combined with Adaptability and other qualities, disposes him to be adaptable and tolerant, and to perceive and appreciate harmonious relationships in all things.

Another of his remarkable gifts is his sense of wit and humour. He can be very playful and has a keen perception of whatever is absurd, incongruous, or inconsistent, though his humour is so subtle as oftentimes to be misunderstood.

His well-developed Acquisitiveness, conjoined to so powerful and active an intellect, gives him an insatiable desire for knowledge of all kinds; and also gives him a peculiar sense of carefulness and economy. Though exceedingly generous he cannot bear to see any-

thing wasted and he is apt to impose economic restrictions on himself.

Although possessing a highly nerval temperament, his large Vitality and Executiveness give him great vitality, a strong hold on life, capacity to resist disease, considerable power of endurance, executiveness of purpose, energy, vigour and determination.

He has a keenly alert and intense nature; and his Continuity not being so strong as some of his other mental faculties gives him a ready interest in all that is going on around him and enables him aptly to adapt himself to change and variety; though having large Firmness he can be very persevering, persistent and tenacious.

Individuals of Mr. Colville's type of mind are indeed unique and rare; they are the seers into futurity, the philosophers, teachers and adepts who "prepare the way of the peoples;" and the majority of men and women have little conception of their indebtedness to the far-reaching influence accruing to both the present and untold future generations from the willingness of such persons to train and employ their minds' powers and genius in enhancing the human interests and welfare of their fellows. They are among the nations' most precious possessions and we cannot too highly cherish and revere such teachers.



HEAVEN.

Heaven is not far
In some strange Star,—

Some orb not known nor understood;
Nay! Paradise
About him lies
Who recognizes only Good.

SUSIE M. BEST.

Rosicrucian Christianity

Series Number Twelve

Parsifal: Wagner's Famous Mystic Music Drama

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As we look about us in the material universe we see a myriad of *forms* and all these forms have a certain *color*; and many of them emit a definite *tone*; in fact, all do, for there is *sound* even in so-called inanimate nature. The wind in the tree tops, the babbling brook, the swell of the ocean, are all definite contributions to the harmony of nature.

Of those three attributes of nature: Form, Color and Tone, *Form* is the most stable, tending to remain in *statu quo* for a considerable time, and changing very slowly. *Color*, on the other hand, changes more readily; it fades, and there are some colors that change their hue when held at different angles to the light; but *Tone* is the most elusive of all three; it comes and goes like a will o' the wisp, which none may catch or hold.

We also have three *Arts* which seek to express the Good, the True and the Beautiful in these three attributes of the World-Soul; namely *Sculpture, Painting and Music*.

The Sculptor who deals with *Form* seeks to imprison beauty in a marble statue that will withstand the ravages of time during millenniums; but a marble statue is cold and speaks to but few of the most evolved who are able to infuse the statue with their own life.

The Painter's art deals pre-eminently with *Color*; it gives no tangible form to its creations; the form on a painting is an illusion from the material point of view, yet it is so much more real to most people than the real tangible statue for the forms of the painter are alive; there is living beauty in the painting of a great artist, a beauty that many can appreciate and enjoy.

But in the case of a painting we are again affected by the change-

ableness of color; time soon blots out their freshness, and at the best of course no painting can outlast a statue.

Yet in those arts which deal with *Form* and *Color* there is a creation once and for all time; they have that in common, and in that they differ radically from the *Tone-Art*, for music is so elusive that it must be re-created each time we wish to enjoy it, but in return it has a power to speak to *all* human beings in a manner that is entirely beyond the other two arts. It will add to our greatest joy and soothe our deepest sorrows; it can calm the passion of the savage breast and stir to bravery the greatest coward; it is the most potent influence in swaying humanity that is known to man; and yet, viewed solely from the material standpoint, it is superfluous, as shown by Darwin and Spencer.

It is only when we go behind the scenes of the visible and realize that man is a composite being: spirit, soul and body, that we are enabled to understand why we are thus differently affected by the products of the three arts.

While man lives an *outward* life in the *Form*-world, where he lives a *form* life among other forms, he lives also an *inner* life, which is of far greater importance to him; a life where his feelings, thoughts and *emotions* create before his "inner vision" *pictures* and scenes that are everchanging, and the fuller this inner life is, the less will the man need to seek company outside himself, for he is his own best company, independent of outside amusement, so eagerly sought by those whose inner life is barren; who know hosts of other people, but are strangers to themselves, afraid of their own company.

If we analyze this inner life we shall find that it is twofold: (1) The Soul-life, which deals with the *feelings* and *emotions*; and (2) the activity of the Ego, which directs all actions by *thought*.

Just as the material World is the base of supply whence the materials for our dense body have been drawn, and is pre-eminently the world of *form*, so there is a World of the soul, called the Desire-World among the Rosicrucians, which is the base from whence the subtle garment of the Ego, which we call the soul, have been drawn, and this World is particularly the World of *color*. But the still more subtle World of Thought is the home of the human spirit, the Ego, and also the realm of *tone*. Therefore, of the three arts music has the greater power over man; for while we are in this terrestrial life we are exiled from our heavenly home and have often forgotten it in our material pursuits, but then comes music like a fragrant odor

laden with unspeakable memories. As an echo from home it reminds us of that forgotten land where all is joy and peace, and even though we may scout such ideas in our material mind, the Ego knows each blessed note as a message from home-land and rejoices in it.

This realization of the nature of music is necessary to the proper appreciation of such a great masterpiece as Richard Wagner's Parsifal, where the music and the characters are bound together as in no other modern musical production.

Wagner's drama is founded upon the legend of Parsifal, a legend that has its origin enshrouded in the mystery which overshadows the infancy of the human race. It is an erroneous idea when we think that a myth is a figment of human fancy, having no foundation in fact. On the contrary, a myth is a casket containing at times the deepest and most precious jewels of spiritual truth, pearls of beauty so rare and ethereal that they cannot stand exposure to the material intellect. In order to shield them and at the same time allow them to work upon humanity for its spiritual upliftment, the Great Teachers who guide our evolution unseen but potent, give these spiritual truths to nascent humanity encased in the picturesque symbolism of myths, so that they might work upon his *feelings* until such time as his dawning intellect should have become sufficiently evolved and spiritualized so that he may both *feel* and *know*.

This on the same principle that we give our children moral teachings by means of picture books and fairy tales, reserving the more direct teaching for later years.

Wagner did more than merely copy the legend. Legends, like all else, become encrusted by transmission and lose their beauty and it is a further evidence of Wagner's greatness that he was never bound in his expression by fashion or creed. He always asserted the prerogative of art in dealing with allegories untrammelled and free.

As he says in Religion and Art: * * * "One might say that where Religion becomes artificial, it is reserved for art to save the spirit of Religion by recognizing the figurative value of the mythic symbol, which Religion would have us believe in a literal sense, and revealing their deep and hidden truth through an ideal presentation. * * * Whilst the priest stakes everything on religious allegories being accepted as matters of fact, the artist has no concern at all with such a thing, since he freely and openly gives out his work as his own invention. But Religion has sunk into an

artificial life when she finds herself compelled to keep on adding to the edifice of her dogmatic symbols, and thus conceals the one divinely true in her beneath an ever growing heap of incredibilities recommended to belief. Feeling this, she has always sought the aid of art, who on her side has remained incapable of a higher evolution so long as she must present that alleged reality to the worshiper in the form of fetishes and idols, whereas she could only fulfill her true vocation when, by an ideal presentment of the allegoric figure, she led to an apprehension of its inner kernel—the truth ineffably divine."

Turning to a consideration of the drama of *Parsifal* we find that the opening scene is laid in the grounds of the castle of "Montsalvat." This is a place of peace, where all life is sacred; the animals and birds are tame, for, like all really holy men, the knights are harmless, killing neither to eat nor for sport. They apply the maxim, "Live and let live," to all living creatures.

It is dawn, and we see Gurnemanz, the oldest of the Grail-knights, with two young squires under a tree. They have just woken from their night's rest, and in the distance they spy Kundry coming galloping on a wild steed. In Kundry we see a creature of two existences, one as servitor of the Grail willing and anxious to further the interests of the Grail-knights by all means within her power; this seems to be her real nature. In the other existence she is the unwilling slave of the magician Klingsor and is forced by him to tempt and harrass the Grail-knights, whom she longs to serve. The gate from one existence to the other is "sleep," and she is bound to serve who finds and wakes her. When Gurnemanz finds her she is the willing servitor of the Grail, but when Klingsor evokes her by his evil spells he is entitled to her services whether she will or not.

In the first act she is clothed in a robe of snake skins, symbolical of the doctrine of re-birth, for as the snake sheds its skin, coat after coat, which it exudes from itself, so the Ego in its evolutionary pilgrimage emanates from itself one body after another, shedding each vehicle as the snake sheds its skin, when it has become hard, set and crystallized so that it has lost its efficiency. This idea is also coupled with the teachings of the Law of Consequence, which brings to us as reapings whatever we sow in Gurnemanz's answer to the young squire's avowal of distrust in Kundry:

Under a curse she well may be
From some past life we do not see,
Seeking from sin to loose the fetter,
By deeds for which we fare the better.
Surely 'tis good she follows thus,
Helping herself while serving us.

When Kundry comes on the scene she pulls from her bosom a phial which she says she has brought from Araby and which she hopes will be a balm for the wound in the side of Amfortas, the king of the Grail, which causes him unspeakable suffering and which cannot heal. The suffering king is then carried on the stage reclining on a couch. He is on his way to his daily bath in the near-by lake, where two swans swim and make the waters into a healing lotion which assuages his dreadful sufferings. Amfortas thanks Kundry, but expresses the opinion that there is no relief for him till the deliver has come, of whom the Grail has prophesied, "a virgin fool, by pity enlightened." But Amfortas thinks death will come before deliverance.

Amfortas is carried out, and four of the young squires crowd around Gurnemanz and ask him to tell them the story of the Grail and of Amfortas' wound. They all recline beneath the tree, and Gurnemanz begins:

"On the night when our Lord and Savior Christ-Jesus ate the last supper with his disciples he drank the wine from a certain chalice and that was later used by Joseph of Arithmathea to catch the life-blood which flowed from the wound in the Redeemer's side. He also kept the bloody lance wherewith the wound was inflicted, and carried these relics with him through many perils and persecutions. At last they were taken in charge by angels, who guarded them until one night a mystic messenger sent from God appeared and bade Titurel, Amfortas' father, build a Castle for the reception and safe keeping of these relics. Thus the Castle of Montsalvat was built on a high mountain, and the relics lodged there under the guardianship of Titurel with a band of holy and chaste knights whom he had drawn around him, and it became a center whence mighty spiritual influences went forth to the outside world.

But there lived in yonder heathen vale a black knight who was not chaste, yet he desired to become a knight of the Grail, and to that end he mutilated himself. He deprived himself of the ability to gratify his passion, but the passion remained. King Titurel saw

his heart filled with black desire, and refused him admittance. Klingsor then swore that if he could not serve the Grail, the Grail should serve him. He built a castle with a magic garden and populated it with maidens of ravishing beauty, who emitted an odor like flowers, and these way-laid the knights of the Grail (who must pass the castle when leaving or returning to Montsalvat), ensnared them to betray their trust and violate their vow of chastity, thus they became the prisoners of Klingsor and but few remained as defenders of the Grail.

In the meantime Titurel had turned the Wardenship of the Grail over to his son Amfortas and the latter, seeing the serious havoc wrought by Klingsor, determined to go out to meet him and do battle with him. To that end he took with him the holy spear.

The wily Klingsor did not meet Amfortas in person, but evoked Kundry and transformed her from the hideous creature who appears as the servitor of the Grail to a woman of transcendent beauty, and under Klingsor's spell she meets and tempts Amfortas, who yields and sinks into her arms, letting go his hold upon the sacred spear. Klingsor then appears, grasps the spear, inflicts a wound on the defenseless Amfortas, and but for the heroic efforts of Gurnemanz he would have carried Amfortas a prisoner to his magic castle. He has the holy spear, however, and the king is crippled with suffering, for the wound will not heal."

The young squires spring up, fired with ardor, vowing that they will conquer Klingsor and restore the spear. Gurnemanz sadly shakes his head, saying that the task is beyond them, but reiterates the prophesy that the redemption shall be accomplished by a "pure fool, by pity enlightened."

Now cries are heard: "The swan! Oh, the swan!" and a swan flutters across the stage and falls dead at the feet of Gurnemanz and the squires, who are much agitated at the sight. Other squires bring in a stalwart youth with bows and arrows, and to Gurnemanz's sad enquiry, "Why did you shoot the harmless creature?" he answers innocently, "Was it wrong?" Gurnemanz then tells him of the suffering king, of the swan's part in making the healing bath. Parsifal is deeply moved at the recital and breaks his bow.

In all religions the quickening spirit has been symbolically represented as a bird. At the baptism, when Jesus' body was in the water the Spirit of Christ descended into it as a dove. "The Spirit moves upon the water," a fluidic medium, as the swans move upon the lake

beneath the Yggdrasil, the tree of life of Norse mythology, or upon the waters of the lake in the legend of the Grail. The bird is therefore a direct representation of highest spiritual influence and well may the knights sorrow at the loss. Truth is many sided. There are at least seven valid interpretations to each myth, one for each World, and looked at from the material literal side, the compassion engendered in Parsifal and the breaking of his bow mark a definite step in the higher life. No one can be truly compassionate and a helper in evolution while he kills to eat, either in person or by proxy. *The harmless life is an absolute essential prerequisite to the helpful life.*

Gurnemanz then commences to question him about himself; who he is, and how he came to Montsalvat. Parsifal displays the most surprising ignorance. To all questions he answers, "I do not know." At last Kundry speaks up and says: "I can tell you who he is. His father was the noble Gamuret, a prince among men, who died fighting in Arabia while this child was yet in the womb of his mother, Lady Herzleide. With his last dying breath his father named him Parsifal, the pure fool. Fearing that he would grow up to learn the art of war and be taken from her, his mother brought him up in a dense forest in ignorance of weapons and warfare."

Here Parsifal chimes in: "Yes, and one day I saw some men on shapely beasts; I wanted to be like them, so I followed them for many days till at last I came here and I had to fight many man-like monsters."

In this story we have an excellent picture of the soul's search for the realities of life. Gamuret and Parsifal are different phases of the life of the soul. Gamuret is the man of the world but in time he became wedded to Herzleide, heart-affliction, in other words. He meets sorrow and dies to the world, as all of us do who have come into the higher life. While the bark of life floats on summer seas and our existence seems one grand, sweet song there is no incentive to turn to the higher; every fibre in our bodies cries, "This is good enough for me," but when the billows of adversity roar around us and each succeeding wave threatens to engulf us, then we have wedded heart-affliction and become men of sorrows, and are ready to be born as Parsifal, the pure fool or the soul who has forgotten the wisdom of the world and is seeking for the higher life. So long as a man is seeking to accumulate money or to have a good time, so miscalled, he is wise with the wisdom of the world; but when he

sets his face toward the things of the spirit, he becomes a fool in the eyes of the world. He forgets all about his past life and leaves his sorrows behind him, as Parsifal left Herzleide, and we are told that she died when Parsifal did not return to her. So sorrow dies when it has given birth to the aspiring soul that flees from the world, who may be in the world to perform his duty but is not of the world.

Gurnemanz has now become imbued with the idea that Parsifal is to be the deliverer of Amfortas and takes him along to the Grail-castle. And to Parsifal's question, "Who is the Grail?" he answers:

That tell we not; but if thou hast of Him been bidden,
From thee the truth will not stay hidden,
Methinks thy face I rightly knew,
The land to Him no path leads through,
And search but severs from Him wider,
When He Himself is not its guider.

Here we find Wagner bringing us back into pre-christian times, for before the advent of Christ Initiation was not free to "whosoever will" seek in the proper manner, but was reserved for certain chosen ones who were given special privileges in return for being dedicated to the temple-service, such as the Brahmins and the Levites. The coming of Christ, however, wrought certain definite changes in the constitution of mankind, that now all are capable of entering the pathway of initiation. Indeed, it had to be so when international marriages took away caste.

At the castle of the Grail Amfortas is being importuned on all sides to perform the sacred rite of the Grail service, to uncover the holy chalice that the sight of it may renew the ardor of the knights and spur them on to deeds of spiritual service; but he shrinks from fear of the pain the sight will cause him to feel. The wound in his side always starts to bleed afresh at the sight of the Grail, as the wound of remorse pains us all when we have sinned against our ideal. At last, however, he yields to the combined entreaties of his father and the knights. He performs the holy rite, though the while he suffers the most excruciating agony, and Parsifal, who stands in a corner, *feels sympathetically the same pain*, without realizing why, and when Gurnemanz eagerly asks him after the ceremony what he saw, remains dumb and is thrust out of the castle by the angry, because disappointed, old knight.

The feelings and emotions unchecked by knowledge are fruitful

sources of temptation. The very harmlessness and guilelessness of the aspiring soul renders it often an easy prey to sin. It is necessary to soul growth that these temptations come in order to bring out our weak points. If we fall, we suffer as does Amfortas, but the pain evolves conscience and gives abhorrence for sin. It makes us strong against temptation. Every child is *innocent* because it has not been tempted, but only when we have been tempted and have remained pure, or when we have fallen, repented and reformed are we *virtuous*. Therefore Parsifal must be tempted.

In the second act we see Klingsor in the act of evoking Kundry, for he has spied Parsifal coming towards his castle, and he fears him more than all who have come before, *because he is a fool*. A worldly-wise man is easily entrapped by the snares of the flower-girls, but Parsifal's guilelessness protects him, and when the flower-girls cluster around him he innocently asks, "Are you flowers? You smell so sweetly." Against him the superior wiles of Kundry are necessary, and though she pleads, protests and rebels, she is forced to tempt Parsifal, and to that end she appears as a woman of superb beauty, calling Parsifal by name. That name stirs in his breast memories of his childhood, his mother's love, and Kundry beckons him to her side and commences to subtly work upon his feelings by recalling to his memory visions of his mother's love and the sorrow she felt at his departure, which ended her life. Then she tells him of the other love, which may compensate him; of the love of man for woman, and at last imprints upon his lips a long, fervent and passionate kiss.

Then there was silence deep and terrible, as if the destiny of the whole world hung in the balance at that fervent kiss, and as she still holds him in her arms his face undergoes a gradual change and becomes drawn with pain. Suddenly he springs up as if that kiss had stung his being into a new pain, the lines on his pallid face become more intense, and both hands are clasped tightly against his throbbing heart as if to stifle some awful agony—the Grail-cup appears before his vision, and then Amfortas in the same dreadful agony, and at last he cries out: "Amfortas, O, Amfortas! I know it now—the spear-wound in thy side—it burns my heart, it sears my very soul. * * * O grief! O misery! Anguish beyond words! the wound is bleeding here in my own side!" * * *

Then again, in the same awful strain: "Nay, this is not the spear-wound in my side, for this is fire and flame within my heart

that sways my senses in delirium, the awful madness of tormenting love. * * * Now do I know how all the world is stirred, tossed, convulsed and often lost in shame by the terrific passions of the heart." * * *

Kundry again tempts him: "If this one kiss has brought you so much knowledge, how much more will be yours if you yield to my love, if only for an hour?"

But there is no hesitation now; Parsifal has awakened; he knows right and wrong, and he replies: "Eternity were lost to both of us if I yielded to you even for one short hour; but I will also save you and deliver you from the curse of passion, for the love that burns within you is only sensual, and between that and the true love of pure hearts there yawns an abyss like that between heaven and hell."

When Kundry at last must confess herself foiled she bursts out in great anger. She calls upon Klingsor to help, and he appears with the holy spear, which he hurls against Parsifal. But he is pure and harmless, so nothing can hurt him. The spear floats harmlessly above his head. He grasps the spear, makes the sign of the cross with it and Klingsor's castle and magic garden sink into ruins.

The third act opens on Good-Friday many years after. A travel-stained warrior, clad in black mail, enters the grounds of Montsalvat, where Gurnemanz lives in a hut. He takes off his helmet and places a spear against a nearby rock and kneels down in prayer. Gurnemanz coming in with Kundry, whom he had just found asleep in a thicket, recognizes Parsifal with the holy spear and, overjoyed, welcomes him, asking him whence he comes?

He asked the same question on Parsifal's first visit and the answer was: "I do not know." But this time it is very different, for Parsifal answers: "*Through search and suffering I came.*" The first occasion depicts one of the glimpses the soul gets of the realities of the higher life, but the second is the conscious attainment to a higher level of spiritual activity by the man, who has developed by sorrow and suffering, and Parsifal goes on to tell how he was often sorely beset by enemies, and might have saved himself by using the spear, but refrained because it was an instrument of healing and not for hurt. The spear is the spiritual power which comes to the pure of heart and life, but is *only to be used for unselfish purposes*; impurity and passion cause its loss, as was the case with Amfortas. Though the man who possesses it may upon occasion use it to feed 5,000

hungry people he may not turn a single stone to bread to appease his own hunger, and though he may use it to stay the blood that flows from the severed ear of a captor, he may not use it to stay the life-blood that flows from his own side. It was ever said of such: "Others he saved; himself he could not (or would not) save."

Parsifal and Gurnemanz go into the Grail-castle, where Amfortas is being importuned to perform the sacred rite, but refuses in order to save himself the pain entailed in viewing the Holy Grail, and baring his breast, implores his followers to kill him. At this moment Parsifal steps up to him and touches the wound with the lance, causing it to heal. He dethrones Amfortas, however, and takes to himself the Wardership of the Holy Grail and Sacred Lance. Only those who have the most perfect unselfishness, coupled with the nicest discrimination, are fit to have the spiritual power symbolized by the spear. Amfortas would have used it to attack and hurt an enemy. Parsifal would not even use it in self-defense. *Therefore he is able to heal*, while Amfortas fell into the pit he dug for Klingsor.

In the last act Kundry, who represents the lower nature, says but one word: *Service*. She helps Parsifal, the Spirit, to attain by her perfect service. In the first act she went to *sleep* when Parsifal visited the Grail. At that stage the spirit cannot soar heavenward except when the body has been left asleep or dies. But in the last act Kundry, the body, goes to the Grail-castle also, for it is dedicated to the Higher Self, and when the Spirit as Parsifal has attained he has reached the stage of liberation spoken of in Revelations: "Him that overcometh will I make a pillar in the house of my God, thence he shall no more go out." Such an one will work for humanity from the inner Worlds; he needs no physical body any more; he is beyond the law of Re-birth, and therefore Kundry dies.

Oliver Wendell Holmes, in his beautiful poem, "The Chambered Nautilus," has embodied in verse this idea of constant progression in gradually improving vehicles, and final liberation. The nautilus builds its spiral shell in chambered sections, constantly leaving the smaller ones, which it has outgrown, for the one last built.

* * * * *

Year after year beheld the silent toil
That spread his lustrous coil;
Still, as the spiral grew,
He left the past year's dwelling for the new,
Stole with soft step its shining archway through,
Built up its idle door,
Stretched in his last-found home, and knew the old no more.

Thanks for the heavenly message brought by thee,
Child of the wandering sea,
Cast from her lap forlorn!
From thy dead lips a clearer note is born
Than ever Triton blew from wreathed horn!
While on mine ear it rings,
Through the deep caves of thought I hear a voice that sings:

Build thee more stately mansions, O my soul!
As the swift seasons roll!
Leave thy low-vaulted past!
Let each new temple, nobler than the last,
Shut thee from heaven with a dome more vast,
Till thou at length art free,
Leaving thine outgrown shell by life's unresting sea!

The preceding Lesson is No. 12 in a series of twenty.
No. 13 will appear in the next Bulletin. They can
be had singly (order by number) or in sets, from
the Mystic Light Library, the Rosicrucian Fellow-
ship, Headquarters at Seattle, Wash., or the Rosi-
crucian Fellowship, 49 John St., New York City.



Cheerfulness.

Talk happiness. The world is sad enough
Without your woes. No path is wholly rough.
Look for the places that are smooth and clear
And speak of those, to rest the weary ear
Of earth, so hurt by our continuous strain
Of human discontent and grief and pain.

Talk faith. The world is better off without
Your uttered ignorance and morbid doubt.
If you have faith in God, or man, or self,
Say so. If not, push back upon the shelf
Of Silence all your thoughts till faith shall come.
No one will grieve because your lips are dumb.

—Ella Wheeler Wilcox.

“Our Daily Bread.”

Taken from “Master of the Vineyard,”
by Myrtle Reed.

G. P. Putnam’s Sons, Publishers.

For the first time he was thinking of his work as something other than a necessary evil. It had become, in a sense, a means of grace, for he had discovered that the spirit in which one earns his daily bread means as much to his soul as the bread itself may mean to his body.

“I had a strange dream which now seems significant. I thought I was in a great factory, somewhere, that was given over to the weaving of cloth. It was well equipped, there were innumerable orders waiting to be filled, and there were plenty of people to work, but nothing was being done.

The floor was covered with rubbish, the windows were thick with dust and cobwebs; where there were artificial lights they were flickering disagreeably because they were choked with dirt; the machinery creaked abominably, and the air of the place was foul beyond description. Meanwhile orders accumulated, but the people stood around and complained. Some of them were gathered in groups, arguing; others sat on dusty benches, singly or by twos, with discontented, unhappy faces. Some were angry, and others only hopeless, staring straight ahead, with eyes that did not see.

It seemed that no one was satisfied with his lot, and each was eager to change with someone else, who also wanted to change, but not with him. The women whose duty it was to scrub floors wanted to work at the looms,

but those at the looms aspired to the big airy room where the bolts of cloth were measured and rolled up.

The men who had been told to wash windows wanted to make patterns, the man in charge of the ventilating apparatus wanted to work in the office, and the man who was in charge of the office, weary and jaded beyond all power of words to portray, wanted a place at the loom and a pay-envelope every Saturday night instead of a commission upon his sales.

Those who were supposed to weave blue cloth with white dots upon it wanted to make white cloth with blue dots upon it, but, it seemed, there was no market for the white cloth with the blue dots and they could not be made to understand it.

The boy who attended to the door of the factory wanted to keep books in the office; the men who were supposed to work in the shipping room wanted to cut out the samples that were sent to different firms to order from. The girls who wrote letters and filed the correspondence wanted to draw designs for new patterns—oh, a great many wanted to draw designs.

The man who did the designing was complaining of a headache and wanted to be doorkeeper, that he might have plenty of fresh air. The man who was supposed to oil the machinery wanted to wash the windows—he said it was a cleaner job; and the messengers were tired of going back and forth all day—they wanted to sit quietly and write letters.

Suddenly an imperious voice called out: 'Each to his own work!' They hesitated for a moment, then obeyed, and presently everything was changed. From confusion and disorder it resolved itself into perfect harmony, for each one was doing his own work and doing it well.

And, as they worked, the Spirit of Love came among them and the workers began to sing at their tasks. Each one did not only his own work but helped his neighbor with his. They became eager to do all they could instead of as little as they might and still escape censure, and the face of each one was shining with joy.

When I awoke I was saying 'Each to his own work!' For some time I did not know it was only a dream, but gradually the meaning of it became clear. Did you ever stop to think that the millennium could be brought about in less than one hour, if each did his own work well and in a spirit of love? It is we ourselves who are out of harmony, not things as they are, and, having once attained harmony, everything will become right."



I am profoundly convinced, and this more and more every year that I live, that the desert world of men would blossom with genius and fruit with art were each man to make it the most serious business of his life to find the secret revelation and message of his own soul, reverence this above everything else and express its value, beauty and truth in his life. Not, as now, giving all his strength to the disciplining and pruning of himself into fitness for the conventional recitations and drills, to receive the conventional prizes:

—J. William Lloyd.



The soul that ascendeth to worship the great God is plain and true: has no rose color: no fine friends: no chivalry: no adventures: does not want admiration: dwells in the hour that now is, in the earnest experience of the common day: by reason of the present moment and the mere trifle having become porous to thought and bibulous of the sea of light.

—R. W. Emerson.

Byways of Blessedness

Along the highways of Burma there is placed, at regular distances away from the dust of the road, and under the cool shade of a group of trees, a small wooden building called a "rest-house," where the weary traveler may rest awhile, and allay his thirst and assuage his hunger and fatigue by partaking of the food and water which the kindly inhabitants place there as a religious duty.

Along the great highway of life there are such resting places: Away from the heat of passion and the dust of disappointment, under the cool and refreshing shade of lowly Wisdom, are the humble, unimposing "rest-houses" of peace, and the little, almost unnoticed, byways of blessedness, where alone the weary and footsore can find strength and healing.

Nor can these byways be ignored without suffering. Along the great road of life, hurrying, and eager to reach some illusive goal, presses the multitude, despising the apparently insignificant "rest-houses" of true thought, not heeding the narrow little byways of blessed action, which they regard as unimportant; and hour by hour men are fainting and falling, and numbers that cannot be counted perish of heart-hunger, head thirst, and heart-fatigue.

But he who will step aside from the passionate press, and will deign to notice and to enter the byways which are here presented, his dusty feet shall press the incomparable flowers of blessedness, his eyes be gladdened with their beauty, and his mind refreshed with their sweet perfume. Rested and sustained, he will escape the fever and the delirium of life, and, strong and happy, he will not fall fainting in the dust, nor perish by the way, but will successfully accomplish his journey.—From "Byways of Blessedness," by James Allen.

Good News

The lovers of James Allen, who has spoken to us so clearly from his many optimistic works, will be delighted to learn that they may have the privilege of knowing him still more intimately thru the lectures of "One who knows." The following letter speaks for itself:—

"THE EPOCH"

Ilfracombe, England.

To The Editor of "Mystic Light Library Bulletin"

Dear Sir:—

I expect to visit the United States next October, and shall be open for engagements to lecture during the winter.

The works of James Allen have been sold by tens of thousands, and I am sure that the American people would like to hear something about the Author of "As a Man Thinketh" "From Poverty to Power," &c., &c.

I am prepared to give two lectures in your Church, Club or Hall, the subjects being—

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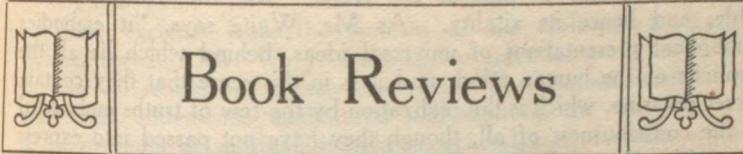
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Yours very sincerely,

(Signed) LILLY L. ALLEN,
(Mrs. James Allen.)

Author of "Our Mental Children" and Co-editor of "The Epoch."



Book Reviews

THE PICTORIAL KEY TO THE TAROT: Being Fragments of a Secret Tradition under the Veil of Divination. By Arthur Edward Waite. With 78 Plates illustrating the Greater and Lesser Arcana from designs by Pamela Coleman Smith. Pp. ix, 340. Price \$2.00.

The increasing interest in the Tarot symbols here and abroad during recent years has evoked several treatises upon the subject. The confusion caused by the errors and inadequacies of these has prompted Mr. Waite to issue this book as a corrective thereto, and it now becomes the undoubted standard work upon the Tarot. It should be understood, however, that it is an extension and reconstruction of the small Key published some twelve months ago. The format of the book is admirable, as also the full-page black-and-white reproductions of the entire series of the cards, opposite each of which explanatory matter is given. Several methods of working the cards for divinatory purposes are given, helped out by diagrams, and an elaborated bibliography of the Tarot is appended. The book is thus indispensable to students of the Tarot. Others who wish to acquaint themselves with it will learn, if not all that can be said upon it—for there are matters in regard to it not made public—at least more than they will from other publications and will be advised as to what in the latter is negligible or erroneous. The publisher's part in this book is all that could be desired, whilst the compiler's is marked by the fulness of knowledge and treatment uniformly characterizing Mr. Waite's works upon mystical and occult subjects.

Attention must be drawn to the book's sub-title. Many people know nothing of the Tarot save as a device for fortune-telling. From this desecration Mr. Waite seeks to redeem it, whilst making concessions to those interested in divination by indicating various methods found advantageous. The very antiquity and vitality of the Tarot create a presumption that it enshrines something of deep moment that accounts for its survival and fascination. In this respect its

position is similar to that of the Bible. But the Tarot too is a bible, and hence its vitality. As Mr. Waite says, "it embodies symbolical presentations of universal ideas, behind which lie all the implicits of the human mind, and it is in this sense that they contain secret doctrine, which is the realization by the few of truths embedded in the consciousness of all, though they have not passed into express recognition by ordinary men." This secret doctrine has always existed, and the Tarot is one of the several veils under which it has been expressed. And behind this secret doctrine is an experience or practice by which the doctrine is justified. Beyond this plain hint Mr. Waite does not feel at liberty to go. A great authority once spoke of a desirable faculty which he called that of "the discerning of spirits," i.e. the right understanding of the spiritual sense lying behind natural phenomena and the symbols employed in catholic religion. Mr. Waite's case is that without this faculty the ultimate meaning of the Tarot is unlikely to become clear. And this must be his justification against the possible objection that more might be said about the really vital side of the Tarot than can be published. Rather than to be blamed for the omission he is to be thanked for speaking as fully as he has, and for indicating the proper approach to the understanding of what is in its essence nothing else than a chart of the soul's progress and destiny. Mr. Waite, in short, has here put the symbols constituting the Tarot-Bible upon a definite and authentic basis; it rests with others to become discerners of its inward spirit and to profit by its momentous teachings.

W. L. WILMSHURST.—*In the "Occult Review."*



THE CHRIST OF THE HOLY GRAIL. By James L. Macbeth Bain. Price \$1.00.

This book is like a mountain which contains much gold. Let the reader search earnestly and diligently, and he will become very rich. The gold herein is of a nature that passeth not away. It will multiply in proportion to the desire, provided that desire be good.

There is a silence that is more beautiful than speech; similarly there is a beauty which is more than verbal. The words that are written are only faint reflections of that which can never be written.

MEREDITH STARR.—*In the "Occult Review."*

GLINTS OF WISDOM. By W. J. Colville. New York:
Price 75c.

These excerpts from the lectures of the well-known Spiritual Science speaker, Mr. W. J. Colville, are intended to be of help to the general reader in his busy moments. To these are added many reflections, statements, meditations and mottoes, the whole forming a compendium of spiritual thought on general and recondite subjects which will strongly appeal to those who are too pressed by circumstance to enjoy more than momentary freedom for such reading. There are valuable sections on Telepathy, Karma, Spiritism, Dreaming True, Elective Affinities, Polarity, Psychic Auras, Destiny, Heredity, etc., and taken haphazard as the whim serves, there are few books which will yield greater satisfaction or stand an equal test on the score of general interest.

SCRUTATOR.—*In the "Occult Review."*



THE GAY GNANI OF GINGALEE. By Florence Huntley. \$1.00.

Here we have the Dissolution of an Astral Man—the tragic entanglement of Modern Mysticism and Modern Science. This is distinctly "something different," and destined to create some sort of a sensation. This is an "Occult" Romance, Tragedy and Travesty, and several smiles are coming to the readers of this extraordinary extravaganza from the serious author of "The Dream Child" and "Harmonics of Evolution." Those who meet "The Gay Gnani of Gingalee," the Stock-yards "Soul-Mate" and the Druggist of Kankakee, have a new concept of *mysticism* in store. The most extraordinary feature of this indescribable satire lies in the Twelfth Chapter, entitled *The Wages of Sin is Death*, by a member of the Order of the Brotherhood of India. This chapter was contributed by the TK. author of "The Great Work," and those disposed to criticise the humorous element of the body of the story will have a surprise in store. This Twelfth Chapter of "The Gay Gnani of Gingalee" is a master piece of concept treatment and literary beauty. In this chapter is found the background, the meaning and the purpose of the whole extravaganza. We recommend the book to all who enjoy a good laugh.

—From "Life and Action."

THE GREAT PYRAMID JEEZEH. By Louis P. McCarty.

The Great Pyramid of Egypt has ever been an object of profound wonderment and mystery. Volumes sufficient to make a considerable library have been written about it in an effort to explain the mysteries of its construction and original purpose and use. For what purpose was it built? By whom was it built? About when was it built? The author has answered these questions in a very plausible way and has crowded into the pages of this book more data and information than can be found in any other work on the subject in print. We quote a few lines on his theory:—"In the building of this 'First Great Wonder of the World' they exhibited a knowledge so much superior to the wisest of our present population that a comparison can scarcely be made between the extremes of intelligence and ignorance on the face of the globe to-day. Nor will we attain as a race, to their standard of scientific knowledge until such time has elapsed as will equal the past genealogy of this lost race, which was most certainly thousands of years." To those who are interested in this subject, we recommend this book as an epitome of information well worthy of a place in every private library. —From "Life and Action."



THE DREAM CHILD. By Florence Huntley. 75 cents.

This is a beautiful story by the author of "Harmonics of Evolution" and is to the Harmonic Series what romance and fiction must always be to exact science and philosophy, but a shadow and reflex, —a partial truth. This little work has, however, a broader foundation than the author's imagination. It has other meanings than a mere contribution to romantic literature. It has other purposes than mere literary entertainment. The Great Realities which underlie and overshadow this little romance of two worlds constitute the theme of the Harmonic Series. These latter volumes deal with fact, with science, and with a Philosophy of Individual Life which is neither colored nor clouded by the requirements of fictitious literature. Ella Wheeler Wilcox says: "Books like 'The Dream Child' will spur humanity on to make more and more demands of this nature, and will open up new heights and depths of spiritual knowledge."

—From "Life and Action."

THE IDYLL OF THE WHITE LOTUS. By Mabel Collins.

New edition. Price \$1.00.

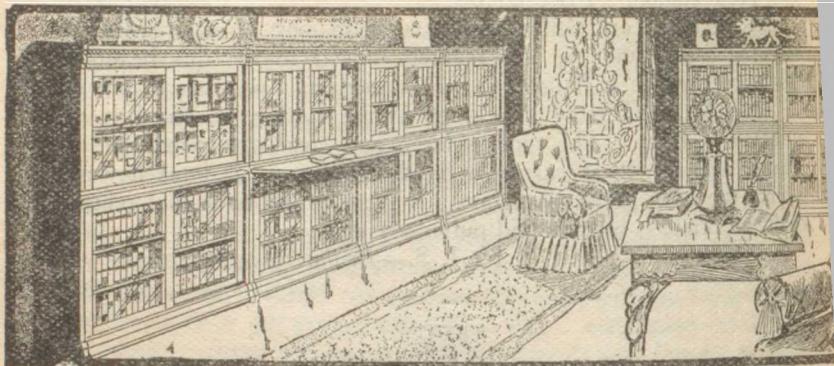
This occult record will be well known to most of our readers, if only by name, and we are pleased indeed to see this beautiful "romance," which is claimed to be founded on a past life of one of the invisible members of the great White Lodge, re-issued in so attractive a form. The type is large and clear, the paper fine in texture, and the cover carries a handsome design of lotus flowers, whence the story derives its name. It forms a gift-book that reflects credit on printers, binders and publishers alike.

H. J. S.—*In the "Occult Review."*



THE ARCANE SCHOOLS. By John Yarker. Price \$4.75.

This handsome and scholarly production is the work of an English Mason who has undertaken the stupendous task of reviewing the Arcane Schools with the avowed object of discovering their origin and antiquity and especially their bearing on the history of Freemasonry. Theosophic, Scientific and Philosophic Mysteries constitute the theme of the narrative which embraces accounts of Archaic Legends; Proto-Aryan and Aryan civilization and mysteries; the mysteries in relation to Philosophy and in relation to Masonic rites; Mystic schools in Christian times; Proofs of Ancient Masonry; Masonry in Saxon, England; in Norman, England and in Modern Times. The latter portion of the volume is devoted to the System termed High Grade (Ancient); the Grand Lodges Era (Modern) and Freemasonry under the United Grand Lodge. An Appendix consisting of a series of Constitutional Charges and a copious index render this fine work singularly complete. The author in his Preface thus defines his object: "My endeavor has been to print well authenticated matter only, in order that the information supplied may be reliable. Every paragraph is a fact or a deduction from facts, and, however, much condensed nothing of moment known to the present time and having a bearing upon Freemasonry, has been omitted." And he further states: "Those who obstinately deny the existence of anything which is outside their own comprehension are fully as credulous as those who accept everything without discrimination."



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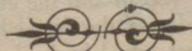
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Magazine Chats



The readers of the "Spiritual Journal" have been treated to more than their ordinary share of good things in having received with their July number a copy of the remarkable and significant picture "There is no Death," painted by the distinguished artist, Italo Sabatini. This is a beautiful painting, arresting the attention of believer and skeptic alike, of the materialization of a beautiful human form, witnessed by the artist during a series of seances held by world renowned scientific investigators of psychic phenomena. These men are shown in the picture and the artist is given a fine scope for his cleverness in catching the expression of their faces. In an article titled "Why I painted 'There is no Death'", Italo Sabatini gives an interesting account of the reception of the picture when put on public Exhibition. Those who are interested in the study of psychic phenomena will be well repaid in sending for a copy. For address see our advertising pages.



The July "Uplift" is an Independence number and we would all be better for reading the beautiful thoughts that the Glorious Fourth has called forth from the pen of the editor, Dora Morrell. She points out in a clear, but gentle way that were all the principalities and powers in existence done away with, Man would still be enslaved until he has been "so influenced within that he changes himself." Were we to follow her instructions, this would indeed be "The Land of the Free."



The "Stellar Ray," Detroit, Mich., contains in its July number an editorial on the Astral World and the effect of our thoughts and aspirations on the form and color of the astral body, giving practical rules for developing the "perfect astral body." The Magazine has many departments and covers a wide field of useful information.

The "Nautilus" is to be congratulated on its July issue, which is a special Single Tax Number. Just what these Single Taxers are advocating is told in Mr. Joseph Fels' clear and concise style, and his article is happily followed by a practical demonstration of what the Single Tax System will do for a city.

Some beautiful cuts of Vancouver, B. C., and the story of what that city was under the old system, the amazing statistics showing what it has become under Single Tax, and the prophecy of what it will become, make us think seriously of—no, *not* packing up and going there,—but staying here and working hard for Single Tax. The Magazine radiates optimism, as usual, from cover to cover.



"Self Culture" carries to its readers just what its name implies. Students of the Vedanta will find some helpful hints in these pages, as will also those who are studying Phrenology. This foreign publication comes to us from far off Kizhanattan, in Southern India.



Bruce Calvert, our friend of "The Open Road" at Griffith, Ind., gives us more of his revolutionary ideas in the way of education. He will have the children crying for "None but Calvert's school for me." Bruce is a true lover of birds and is opening our eyes to some of the beauties visible, but seldom seen, and our ears to the melodies pealing forth but seldom heard. This Open Roader is a true teacher for he not only finds the lessons of the songsters, but he shows us how to seek and find also.

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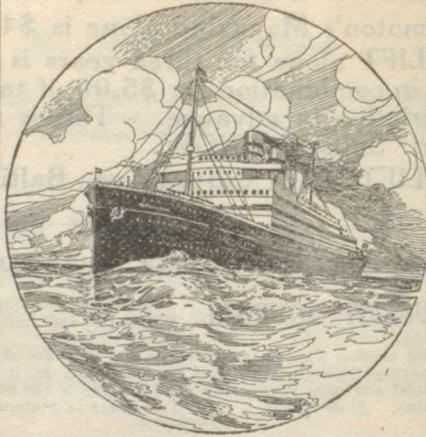
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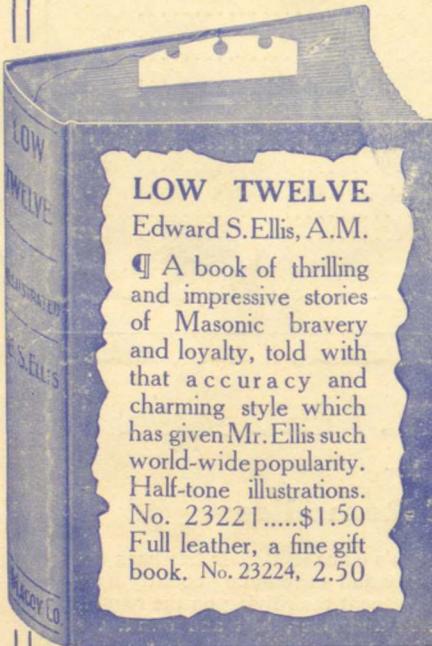
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